inquiry, carry us clown into the very depths of our nature, and thence upwards to some of the highest of the Divine perfections.

The external and internal governments of God are thus to pass under review; and truly we know not how the full character of God can be gathered from his works without a careful survey of both these departments of his operations.

A great number of works, distinguished for learning and ability, have been written in our age to demonstrate the existence of God, and illustrate such perfections of his nature as his power, his benevolence, and his wisdom. But while these treatises have established to the satisfaction of every *mind* capable of conviction that a God exists, and that he is possessed of a certain class of attributes, the most of them do not exhibit, and do scarcely profess to exhibit, to our view the complete character of God. Natural theologians have drawn the proper inference from the particular laws and nice adaptations of part to part to which their attention has been called; but they have not studied the general combinations, or the grand results in the providence of God; and the view which they have given of the Divine character is contracted, because their field of observation is narrow and confined. Enlarging tluj sphere of vision, and viewing the separate machinery as combined in God's providence, we hope to rise to a fuller and more complete conception of the character of God, than can possibly be attained by those whoso attention has been confined to isolated fragments and particular laws, such as fall under the eye of the physical inquirer, or of the theologians who use the materials which physical research has furnished.

Natural theology is the science which, from an investigation of the works of nature, would rise to a discovery of the character

and will of God, and. of the relation in which man, stands to him. In prosecuting thin science, the inquirer proceeds, (or should proceed,) in the same way as he docs in every other branch of investigation, lie setn out in search of facts j ho ar-ranges and co-ordinates them, and rising from the phenomena which present themselves to their cause., he discovers, by the ordinary laws of evidence, a cause of all subordinate causes*

But in followftig such a method it is required that we do not overlook any of the more important facts. An omission of an